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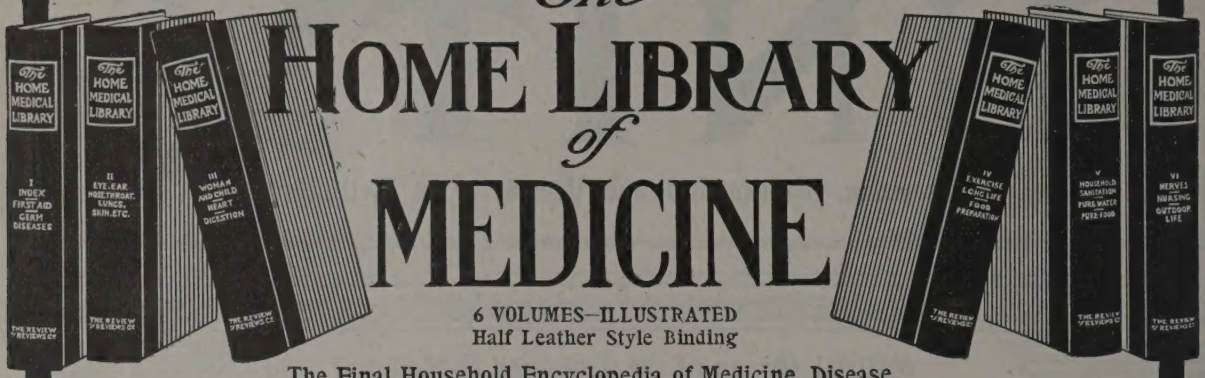
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX THURSDAY, OCTOBER 17, 1907 NUMBER 7

East and West
Life beckons. Nothing satisfies the soul
But opportunity for nobler work
And glimpses of illimitable fields.
—*Lucy Larcom.*

Not a small group of UNITY readers in Chicago and elsewhere will grieve with us to learn of the death of Mrs. Agnes B. Kitchen, who was a quiet but very real helper in the UNITY household during some years of residence in Chicago. The pastor of the Unitarian Church of Palo Alto, California, writes:

"I cannot tell you how much we owe to her, and many other causes here too had her interest and always efficient service. She was a constant reader of UNITY and in her last lingering illness often spoke of it. She was greatly cared for by many here; she has left her mark in this little town."

Thus it is that the line on this side is depopulated only to make more populous the line on the hither side —perhaps it is all one side—and that there or here those who are bound in the fellowship of unity ever grow stronger and more numerous.

The American Institute of Sacred Literature, whose headquarters is in Chicago and brain center is at the University of Chicago, is trying in many commendable ways to awaken a rational interest and an academic pride in Bible studies. Their last venture consists of two courses; one on the Social and Ethical Teachings of Jesus and the other on The Universal Element in the Psalter,—two courses that are certainly timely, for the hope of the church today lies, first, in taking a new hold upon ethics, awakening a fresh interest in civic righteousness and emphasizing the need of personal morality. The second is the over-shadowing, not the replacing, of the theological quest, the dogmatic accents of religion, with the devout spirit, the emotions of the heart. Both of these tendencies are advanced in these two courses of lessons and pastors who have not beaten out for themselves some coherent, definite work on these lines, may well avail themselves of these helps. They can be reached by addressing as above to Hyde Park, Chicago, Illinois.

The public schools of Chicago have been too much in the lime-light of late. So much dissension and contention have been reported that the public in and out of the city are in danger of mistaking the spirit and underestimating the work of the schools. The bulletin just issued sets forth the program of the evening schools, which is divided into three divisions, viz., teaching English to foreign-speaking people—chiefly adults, helping to complete the education of boys and girls who have left school before finishing the regular course, and giving technical instruction in special subjects. Nine high schools and thirty-six primary schools are open for this work every school night in the week and the enrollment in all of them promises to be very large.

It is now "Robert Collyer, D. L. (Doctor of Letters)." The venerable blacksmith returns from his visit to the home-land fairly embowered in laurel wreaths and fragrant bouquets. The University of Leeds has honored itself by recognizing the honors won in the great university of life by the Yorkshire lad who began life at the forge and is now enjoying a serene old age in the confidence and fellowship of two continents. "Doctor Collyer!" That will do very well for state occasions but for everyday use we prefer after all just plain "Robert Collyer," the man who needs no handles to his name and whose adequate decorations are not ribbons in the buttonhole but the smiles that bloom about him wherever he goes. Here is our hand and congratulations, dear Brother Collyer!

The disestablishment of the Catholic Church in France promises to develop many interesting by-products, not the least interesting among which is the development of the spirit of self-support among the clergy. A recent issue of the *Literary Digest* gives pictures of many of these well-fed friars enjoying their handicrafts. From an English exchange we learn that among the industries which these priests have taken up are the breeding of poultry and rabbits, watch-making, the preparation of jams, book-binding, knitting stockings and waistcoats, photography, locksmithing, tailoring, etc., etc. The *Christian Life*, of London, well says: "And today the spectacle of their industry will create a closer tie between them and the working class and prevent the commonplace sneer at 'idle priests.'"

Chester Lloyd Jones, in the Proceedings of the American Political and Social Science Association, Vol. III, has a learned article on the Spanish administration of Philippine Commerce, which has been issued in a separate reprint. That the article is the result of much original research is indicated by the

array of references to original material. It is a brief but sad story of how blind selfishness in the administration of the home government, commercial unfairness, and refusal to admit their wards into the fair competitions of trade and the square deal in commerce brought about the painful situation which resulted in the transference of the perplexity of Spain to the temptation of the United States. It would seem that intelligent diplomacy would save the United States from repeating the blunder, but in the face of our boasted altruistic interest in the Philippines, the discriminating tariff still shackles the limbs of this infant people of the Pacific Islands. It is a case of a big bully holding a little boy firmly by the throat lest the hungry little boy might snatch now and then a rosy apple out of the overflowing basket of this great commercial nation.

One of the interesting features of the silver wedding celebration of All Souls Church and Jenkin Lloyd Jones, which is to be celebrated during the week of November 3-10, will be a matinee rendering of Robert Browning's "A Blot in the 'Scutcheon," by the Donald Robertson Company in the Garrick Theater in Chicago on Thursday afternoon, November 7. The Browning study club work, outside of academic circles, in America we think may fairly be said to have had its beginning with the work of Mr. Jones in connection with his South Side undertaking, which was begun twenty-five years ago. This dramatic company, which is doing so much for the thoughtful drama, recognizing this fact, has kindly consented to give this performance for the benefit of the Abraham Lincoln Centre. The high fame of the company, the perennial interest in Robert Browning's great drama, perhaps the one of all his dramas most loaded with pathos, and the interest in the Abraham Lincoln Centre and its workers ought to combine in filling the Garrick Theater that afternoon from pit to gallery. The schedule of prices will be announced in our next issue, together with full particulars of the anniversary program. Meanwhile out of town friends can secure seats by addressing the Abraham Lincoln Centre, Chicago.

The Boston Conference—A Glowing Prophecy

We gladly give space in our correspondence column for the communication from Secretary Wendte, in which he would correct what he considers a false impression conveyed in our editorial concerning the entirely pardonable, perhaps justifiable, but still somewhat regrettable absence of certain humanitarian and universal themes in the notable program. We hasten again to confess our inability, in common with all other listeners, to justly estimate the value or the nature of the message of such a colossal program from the standpoint of a listener who, hurry as he would and crowd as he could, could catch but a tithe of what was being said and done. We will await with great interest the promised volume which is to contain all the papers and addresses. When that volume appears it will unquestionably be a most valuable contribution to the history of religious progress. It will be a volume that will throw important light upon contemporary politics and the present outlook of religion throughout the world. We doubt not but what the program will wholly justify the meeting and, as we said in the previous editorial, we can hardly see how it could have been made much different under the circumstances. But still in the interest of future work, the question raised and discussed by Secretary Wendte is worthy of further study.

We find, according to the printed program, that in all the general sessions, which occupied the morning, early afternoon and evening hours, all the papers were devoted to what might be called theological and ecclesiastical studies; fourteen of them were devoted to more or less historic study of religious situation and outlook in England, Germany, France, Switzerland, Denmark, Sweden, Austria, Hungary, Holland, Scotland and Italy,—Germany appearing twice and France three times. All this information was valuable but it was necessarily largely academic if not encyclopedic, while the papers on ethical, social and civic subjects, alluded to by Secretary Wendte, were given at the Department Meetings, of which, according to the program, there were eight, two of which were devoted, as indicated by Secretary Wendte, to the humanitarian themes in question.

But we do not forget that programs are inadequate bases of generalization and the final study of the papers will establish beyond a question the fact that the papers and addresses in regular session were instinct with life and often glowed with the handling of hot questions.

It is interesting to note the impression the program has made on other editorial minds. The *Congregationalist* for instance discusses "Phases of the International Congress" in a most appreciative and sympathetic manner. It says that "Only on one previous occasion has a more notable assembly representing the religious faiths of mankind been gathered in the United States than the Boston Congress." The other occasion, of course, was the Parliament of Religions in Chicago. Commenting upon the attendance, which it says "must have met the fullest expectations of the promoters, at least so far as numbers are concerned," it yet notes what in all reason it ought to have expected, the lamentable fact that

> "The women far outnumbered the men and that most of the men were apparently ministers. Laymen were not present in great numbers. Even the crowded evening assemblages, thronging churches to overflowing, and the audience at Sanders Theater in the midst of a great university bore somewhat the aspect of a woman's college or some interesting occasion where fathers and brothers were invited."

We join with the editor in lamenting over this fact but we think this must be true of any gathering in the interest of religion and morals in any city in America and possibly most cities of Europe. But the *Congregationalist* contributor raises the interesting question:

"Would it have been different if some of the themes, at least for the evenings, had dealt with the great problems of life, of civic welfare and industrial righteousness? Perhaps not, but the experiment might have been worth trying and the little space which was given to such matters emphasized the fact that the eminent teachers and leaders from across the sea would have given us wise and valuable messages concerning the duties of man to his fellows. The themes discussed concerned thought in general rather than action, belief rather than conduct, liberty rather than life. This may have been the deliberate and possibly the wise purpose of those who planned the program. The themes were at least fundamental."

After dwelling upon the inspirational addresses and their searching quality, particularly those of Doctors Gordon and Hunter, it adds:

"In addition to these inspirational addresses were many others of great interest, but as a rule in the nature of historical reviews, reports of progress or interpretations of present conditions. The final impression made upon at least one hearer was that, especially in France and Italy, in spite of the conservative influence and bitter opposition of the Roman church, remarkable progress is being made towards religious liberty."

The *Universalist Leader* reads more deeply into the prophetic significance of the Congress. It calls attention to a fact that is in danger of being underestimated, if not overlooked. It speaks of the "heroic step in self-surrender taken by the Unitarians."

The Congress is the direct child of the American Unitarian Association; it sprung out of its seventy-fifth anniversary; it incorporated the word "Unitarian" into its title and at its previous meetings it rallied its delegates around that word. At this meeting it frankly recognized the "larger liberal fellowship" and sought a name large enough to define it,—a name "to which the liberal-minded of every sect may turn and did turn." We join with the *Universalist Leader* in saying:

"All credit and honor to the church which thus puts into effect its own liberality. * * * To this Congress came the Trinitarian Dr. Hunter, who surrenders not his own, to him, comforting belief in the Trinity, to be a liberal of open mind. To this Congress came the Roman Catholic Houtin, not to surrender his allegiance to the Pope, but to proclaim his open-mindedness to truth. * * * These representatives of fifteen nations and thirty different religious denominations all came and went without any appeal to surrender or change of fellowship under a banner of 'pure religion and prophetic freedom.' * * * A new era has dawned for liberal religion in which the thing is larger than the name. The organization of an army has begun in which the open-minded will come together in a comradeship for human service."

This last achievement of the Unitarians justifies the boast of its friends that it is its custom to eat up its own limitations. And this readiness, when required by its principle, to devour its own tag vindicates the potency and growing power of an undogmatic religion.

It ill becomes a veteran program-maker to offer carping criticism over details. Any program of the magnitude of the Boston Congress is a great achievement and an ideal program is impossible. That there were regrettable omissions none will be more ready to admit, I am sure, than those who produced this program, and that the next program will be a better one and that the makers of that program will profit by the words of kindly criticism as well as by merited appreciation. In the next program the able and heroic Jewish leaders, representatives of the Ethical Culture Movement and the great non-Jewish and non-Christian faiths of the world as well as the noble army of scholars and thinkers in the so-called orthodox churches, from the Catholic Church to the Salvation Army, will be more adequately represented; and in this better balanced representation harmony will be more emphasized, the unity more apparent and religious progress be precipitated more surely into the efficiency of brotherhood. The old dream of Catholicity, which has been the vitality of the Roman Catholic Church for 1,800 years, is behind; a new Catholicity, the Catholicity of the Universal Church, the brotherhood of man, is before, and the Boston Congress is a John the Baptist, a voice crying in the wilderness, of dogmatic disputation and ecclesiastical confusion.

"Make ye ready the way of the Lord.
Make his paths straight."

CORRESPONDENCE

DEAR UNITY: Thanks for your sympathetic editorial of our Congress. I am glad you caught the spirit of it and promulgated its usefulness to our larger cause.

In one respect, however, you do not do us justice. In the rush of the week you probably did not notice that the very topics which you mention as of practical importance, namely, Peace, Temperance, and the industrial questions, were all treated at our convention. Dr. Hale, at the opening session, spoke on universal peace. We were very desirous to have this subject emphasized from the beginning. A special session was held at the Old South Meeting House, over which Mr. Crooker presided. Addresses were made by a Swiss brother on "Social Ethics"; by Mr. Maddison, M. P., on "Industrial Conditions"; by Mr. Tarrant, of London, a most ringing address on "Temperance," and by Charles Dole on "The Gospel of Good-will." The immigration question, which is of so great importance, was treated from various standpoints at a special meeting presided over by Edward Everett Hale.

I also give below a passage from my secretarial address, in which I made special reference to this important part of the work of our Congress. I think in justice you ought to correct this impression, which is not true, of our Congress.

"In accordance with a general desire we have given at this Congress a larger place on our programs to the practical aspects of liberal religion, as these are expressed in the ethical aims, the social reforms, and philanthropic endeavors of our day. The very name of our association is a constant reminder to us that we are religious 'workers' as well as 'thinkers,' and should give large and increasing attention at our meetings to those practical applications of religious truth and duty which are the best fruits of our religion and the glory of our time. The subjects of some of the addresses to which we are to listen,—addresses on personal and social ethics, industrial justice, temperance, and international peace,—as well as the acknowledged competence of those who are to speak on these themes, will, we trust, indicate our interest in these urgent questions of our day."

With best wishes, I remain, sincerely your friend,
CHARLES W. WENDTE.

Boston, Oct. 5, 1907.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dew-drop perishes, but sinking into the flower makes it sweeter.

THE PULPIT

Morality As a Religion*

The question whether morality can take a deep hold on individuals is the question whether morality can become a religion. Morals as custom only touches the surface of human life; morals as scientific ethics simply clarifies the intellect; but morals become religion, would go to the bottom of life and remake it.

For consider what the two things mean—morality and religion. Morality is the rule of law which aims not merely at my or your but the common good. That type of conduct is called moral which holds the family together, which holds the tribe or community together, and, when the perception of humanity or the world arises, which holds the world together; for man above the animal morality is a condition of existence, like chemical attraction for a molecule of water, like gravity for the earth.

Religion—what is it, on the other hand, but man's sense of what is sacred and divine, reverence, awe and worship before it? It is a mistake to identify religion with belief in the supernatural or with a sense of the mysterious and unknown—it is these things only in so far as the supernatural or mysterious becomes sacred in men's eyes, so far as it awakens reverence and awe, so far as it is an object of worship, and these emotions may conceivably have other objects than the supernatural or mysterious. The primitive nature-worship is an instance; the perhaps equally primitive ancestor worship is another instance—and, among the cultivated races, Buddhism is still another. The sun, fire, light, rivers and wells were revered and worshiped not because a creator was placed behind them, but as they were and for the blessing and help they gave to men. The head of a household was honored after death as he had been in life—the offerings and sacrifice to him were the bread and wine that he had been accustomed to in life. In Buddhism it is the law that is sacred, sacrifice has passed into obedience, prayer into holy meditation. The supernatural and mysterious does not exist to Buddhism, or, if so, only as a philosophic speculation; yet it has its temples, shrines, rosaries, religious vows and sacred brotherhoods. Taken broadly, in the light of universal history, religion is the sense of what is sacred and divine, whatever the specific object may be.

If so, the question, our question, is whether religion may not have morality for its object, whether morality itself may not awaken those feelings of what is sacred and divine, that reverence, awe and worship which are the essence of religion.

How has any object excited the religious sentiment? The primal fact of life is need, the craving for help. If man were self-centered, self-sufficient, he would never become religious. But what he is is dependent on what he is not. What were he without the sun, the light, the air, water and the fruitful earth? When man first rose above an instinctive life and thought he saw his dependence on these things, that his life hung on them, and they became divine to his wondering eyes. "Divine" originally meant "shining," recalling to us through the reaches of history the time when the familiar shining objects of the sky were objects of men's worship. Prometheus called:

> "Ether of Heaven and Winds untired of wing,
> Rivers whose fountains fail not, and thou, Sea,
> Laughing in waves innumerable! O Earth,
> All-mother! Yea, and on the Sun I call,
> Whose orb scans all things."

In the same way men were led to worship their ancestors. They wanted their help after death, as they had had it in life. According to the crude science of the day, they continued on in shadowy form—hence the honors paid them and all the ritual of sacrifice. And when the deeper problems of life arose, when social needs were felt, when men craved inner peace and happiness, when food and raiment and earthly success and triumph were seen to fall far short of bringing a happy society or of satisfying the spirit's need, then came religions like Buddhism (and in a more mixed form, Hebrew prophetism and Christianity), and the help and redemption they gave were in a law and commandments, in deep-going moral ideals—and these became the holy, revered things in men's minds. Pity, justice, detachment from self, love, love ruling through life and conquering death—these were what brought peace among men, peace in men, the deep-down inner happiness men craved. Here was help, the only help—in view of the wider, greater needs of man.

But from these last-named instances we see that in one sense our question is already answered. There have already been (in more or less mixed form) religions of morality in the world, religions I mean which make the law which holds the world together the object of their reverence and awe, which bow before pity, justice, love. True, Jews worshiped Yahweh and Christians worshiped the Father in Heaven, and only Buddhism worshiped the law alone, but the Jews (their later representatives, who gave immortality to Judaism) worshiped Yahweh above all as the source of the law, and for Christians the supreme reason for worshiping the Father in Heaven has been that his name is synonymous with love. The early animism and anthropomorphism of the race lingers on in Judaism and in Christianity, but the substance and eternal content of these religions is ethical. They are the natural progenitors of a religion of morality for our western world today. Adapt Judaism and Christianity to the modern scientific view of things, and you have religions of morality, two in one. We are out in the wilderness calling for such a consummation. The possibility, then, of a fusion of ethics and religious sentiment is settled. Not that the old simple, natural religion, the sense of help and grace from nature's forces, will ever pass away, but that ethical religion is its necessary completion and crown.

But more than the possibility, the need of such a consummation is what weighs on us now—on all who feel the insecurity, the unrest, the unhappiness of life, social and personal, as it exists today. The life of man at all times on the earth is an uncertain thing; it is so uncertain and full of trouble because men do not know the conditions of life and trust where they should not trust and do not trust where they should trust. They have false gods, false reliances. It might be shown—a great sociologist* has shown—that all the succession of powers and institutions man has developed are to the end of making his lot less precarious. Religion is one of them. It stays the wayward and lawless and binds them; it creates a conscience in them. It is more than philosophy or science—it is attention to what these teach on the central concerns of life, reverently laying it to heart, in humility obeying it. The true object of religion is that which is not fancifully but really the commanding fact of life, the imperative, unalterable, awful condition of life, and this is, as all history teaches, that law, at once so sim-

* An address at the Convention of Ethical Societies, New York, May 12, 1907, by W. M. Salter, of Chicago.

* Lester F. Ward.

ple and so rich, which we call the law of right, the law which in its higher ranges means infinite pity, infinite justice, infinite love. As we rise to this law, humanity lives; as we fall short of it, it is ever perishing. If this is true, if there is nothing in the world that would make human life so stable, so strong, so rich, so beautiful as the spread and rule of the moral sentiments in it, if they would make a new atmosphere and put a new face on everything and make it almost seem as if heaven had descended on earth, how immense, how vital would be the significance of a religion that turned the tide of reverent emotion that way! Suppose that men had reverence before a thought of justice, so that they bowed before it, that when love prompted them they felt that they must leave all to follow it as the disciples forsook all to follow Christ, what a difference it would make, how some things would become easy that are now so hard, what changes starting from an inner center would follow in every shallow and corner of our social, political and industrial life! Oh, the need of a religion or morality, it sometimes comes over me—to make life, life, and man, man!

Whether we of the Ethical Movement are a religious movement is a question not of possibility or need but of personal fact. We aim to be; our idea, I take it, is to be. But the reality is another matter. An authority on Buddhism* says:

"Had the Buddha merely taught philosophy he might have had as small a following as Comte." Is there perhaps too much of the air of philosophy about our meetings? Is there speculating and explaining and making rational, but too little of the force that makes men do? Are we possibly deceiving ourselves and thinking that much talking and hearing about duty and reverence and religion gives us an odor of goodness, while in our hearts and in our week-day lives, we are selfish and grasping and hard, as if great awe had never made its seat within our souls? This Buddhist scholar says that Gautama's power over the people arose in a great measure from the glow of his practical philanthropy, which did not shrink in the struggle with the abuses most peculiar to his time—that the equalizing tendencies of his teaching attracted the masses, as its common sense did the man of the world. Perhaps we have the common-sense, but have we the glow of philanthropy, the equalizing tendencies, are we ready to lose all in boldly struggling with the abuses of our time? I put these searching questions, not to you merely, but to myself as well. I do not answer—I only see, and say, that after all it settles little that we think or call ourselves religious, but that it makes all the difference in the world, now and eternally, whether we are religious. Let us keep the faith and the hope that we may be—let us not talk much, but be humble and strive. And let us remember that the cause, the call, stands, whatever we do or fail to do.

"I steadier step when I recall
That, if I slip, Thou doest not fall."

* Rhys Davids, *Buddhism*, p. 151.

Michigan State Conference

The Thirty-second Annual Meeting of the Michigan Conference of Unitarian, Independent and other liberal churches was held at Ann Arbor, Mich., October 1, 2, and 3, 1907. The meetings were of unusual interest because of the presence of visitors from abroad, Dr. John Hunter, of Glasgow, Scotland; Prof. E. Montet, of Geneva, Switzerland, and Rev. V. D. Davis, of London, England. There was also a conspicuous fraternity of churches, Congregationalists, Baptists and Universalists being present and taking part in the exercises. Many thanks are due to the ladies of the parish for their great labor in entertaining the delegates and furnishing guides for those who desired to see the city.

The meeting of the Conference was preceded by the meeting of the "Associate Alliance," presided over by Mrs. Hiram Marks, of Detroit. The paper by Mrs. Kleinstuck, of Kalamazoo, on "Clubs vs. Alliance," produced much wholesome discussion. The Conference itself was opened by a service on Tuesday evening, at which Rev. John Hunter, D. D., of Glasgow, preached the sermon. He made an impassioned plea for a life of devotion. He particularly urged the need for devotion and workmanship in the home, fostered by prayer. We need high thinking, indeed, but thought tempered by spiritual insight and devotion. The more advanced is the church of our day, so much the deeper is its need for the spirit of devotion.

The meetings of Wednesday began with an address of welcome by Hon. Judge Harriman, of Ann Arbor, responded to by the president, C. S. Udell, after which words of greeting were given by Professor Montet, Rev. V. D. Davis, of London; Rev. Lewis Wilson, of Boston, for the American Unitarian Association, and Rev. W. M. Backus, of Chicago, for the Western Conference. The meeting of Wednesday morning was devoted to the general topic of religious instruction. Rev. Caroline Bartlett Crane, of Kalamazoo, discussed the subject of "How Can We Keep the Young People?" She answered the question by saying that we can keep them only by showing the worthfulness of the church as a positive and active force for righteousness and welfare, and then setting the young people to work.

Dr. Lee McCollester, of Detroit, followed with the topic, "Religious Education in the Churches," in which he showed what a great factor the church had been and still is, in educating the higher sentiments and feelings of the people. Then Rev. A. M. Lord, of Providence, R. I., gave an address in which he emphasized the value of coördination in the Sunday-school service to the end that the children should leave the service with a single definite impression made upon their consciousness from beginning to end.

The afternoon was devoted to sight-seeing and large numbers took advantage of the opportunity and guidance furnished to visit the new High School and Public Library, as well as the buildings of the University of Michigan.

The evening platform meeting was opened by Rev. F. H. Bodman, of Battle Creek. He spoke on "Everlasting Religion" and emphasized the thought that in this period of changing forms we need not fear that religion will ever be lost. All growth is from within outward, and we do but change the little house for the grander mansion. Speaking on "Religion and Social Welfare," Rev. J. P. McCarthy, of Kalamazoo, said we sometimes forget that religion deals primarily with the relation of man to God, and only secondarily with the relations of man and man, and so we go to extremes. We often seem to make men better off without making them better. The tendency of the social worker is to pessimism, but we should not permit the slums to shut out the music of birds. We plead for a faith in an unconquerable deity, and for a soul centered in him. Let us not preach alone the gospel of repentance, unless we can also add, "The kingdom of heaven is at hand."

Rev. H. B. Bard, of Grand Rapids, dealt with the question of "Socialism as a Rival of Organized Christianity." Socialism, he said, is not a religious movement, though it has some religious qualities. Its aim is not morality, but a more equitable economic condition. In theory it is not a rival of Christianity, but in practice it is, and its great strength lies in its promise of a present heaven.

Regarding "Social Forces as Allies of Christianity," Rev. B. A. Van Sluyters, of Grand Rapids, said that the church is a saving power in spite of itself. The church needs to recognize its own offspring outside in the world, in the desire for social betterment. The church should be the guide and helper of this desire. The social forces are just as inspired as the church. They are the result of the teaching of the church. The church supplies the theory, the world the practice. All are evidences of life, of the yearning for the kingdom of heaven.

Thursday's meeting began with a devotional service in charge of Rev. V. D. Davis, of London, England. Rev. John Gordon, of the South Congregational Church, Grand Rapids, then spoke on "The Religious Emphasis Needed Today." The emphasis today, he said, is not belief, but on the condition of the heart. There is a new emphasis upon the work of the minister—he must think for himself. "Heterdoxy on fire is better than orthodoxy on ice." Emphasize the kingdom of heaven within, here and now; the Brotherhood of Man because of Divine Fatherhood; the spiritual union of the churches and the better and more reverent, because better informed, attitude towards the Bible.

A short talk on the principles of "Morality" was given by Rev. H. Van Ommeren, of Mt. Pleasant, who was followed by Rev. L. G. Wilson, of Boston, Mass., on "The Moral Use of Money." He said that any beneficent use of money is moral, and this morality is no way affected by the method of acqui-

sition. Referring to the question of "tainted money" and speaking personally, not officially, he did not hesitate to say that he would accept any money from even questionable sources of acquisition, that he might put it to religious and educational work, and so "take the taint out of it." The general tone of the vigorous discussion which followed supported the speaker in his attitude.

In the afternoon Rev. A. I. Innes, of Sherwood, spoke upon "The Church and the Workingman," urging a closer interest on the part of the church in the economic welfare of the workers. Rev. A. M. Lord, of Providence, R. I., followed him with a plea for a closer unity among our churches; of spirit, if not of machinery.

In the absence of Rev. A. W. Wishart, of the Fountain Street Baptist Church, of Grand Rapids, his able paper, sent by the hands of Rev. H. B. Bard, was read by the messenger. The subject was, "The Ethics of Competition in Business." The last meeting of the Conference on Thursday evening was given up to our brethren from Europe. Prof. E. Montet, D. D., of the University of Geneva, gave a paper on "John Calvin," in which he showed how much Protestantism and even Unitarianism is indebted to that great reformer. Rev. V. D. Davis, of London, England, speaking of "English Unitarianism," showed the striking parallelism which marked the growth of Unitarian thought and work on both sides of the Atlantic. The last address was by Rev. John Hunter, D. D., of Glasgow, Scotland, who made a plea for a church that should be simply Christian, in which all workers for righteousness might coöperate.

At the business sessions of the Conference held Wednesday morning and Thursday afternoon much business of interest was done. Especial interest is attached to the invitation of the Church of All Souls, Grand Rapids, to hold the next Conference there, in joint session with the Universalist State Convention. This invitation was most heartily accepted.

The following resolution was also adopted:

"Resolved, That the Michigan Conference of Unitarian, Independent and other liberal churches hereby expresses to the Council of the National Unitarian Conference its earnest wish that the National Conference might sometimes meet in centers west of the Hudson River. This Conference suggests that the meetings of the National Conference might advantageously be held at points south of New York, in New England, and west of the Hudson River, and would urge that inasmuch as the last two Conferences have been held at Atlantic City and at Boston, the Conference in 1909 should be held at a more western point."

The following officers were elected for the ensuing year:

President—C. S. Udell, Grand Rapids, Mich.

First Vice President—Rev. Lee McCollester, D. D., Detroit, Mich.

Second Vice President—Hon. S. W. Hopkins, Mt. Pleasant, Mich.

Secretary—Hon. A. C. Kingman, Battle Creek, Mich.

Treasurer—Mrs. B. A. Finney, Ann Arbor, Mich.

Directors—Rev. A. I. Innes, Sherwood, Mich.; Mr. C. W. Hills, Jackson, Mich.; Rev. Caroline B. Crane, Kalamazoo, Mich.; Hon. C. A. McCotter, Indianapolis, Ind., and Rev. G. A. Thayer, Cincinnati, Ohio.

Representative on Business Committee of the Western Conference—Rev. J. P. McCarthy, of Kalamazoo.

R. Shaw Barrow, Secretary.

Minnesota Unitarian Conference

The twenty-first annual meeting of the Conference was held with the First Unitarian Society of Minneapolis on Monday and Tuesday, October 7 and 8. Every active church in the Conference was represented by its minister and there was about the usual number of delegates. The Conference opened Monday evening with a service of worship led by Rev. E. Stanton Hodgin, minister of the church. The first address was upon "The Search for Reality in Religion," by Rev. Richard W. Boynton, of St. Paul. The differences in the religious world are differences in defining religion, not a failure to apprehend religion in its essential reality. Like radium, religion is never found except in combination with other elements. In its pure essence, however, it is neither a mode of opinion nor a form of organization. These phrases describe two of the commonest alloys of pure religion, namely, politics and theology. The great foe of true religion has been ecclesiasticism. The ecclesiastic is theologian and politician in one, able to shape to his will the forms of life in this world by holding over men the terrors and blessings of the next. The Emperor Constantine, at the Council of Nicea in 325 A. D., in order to secure a political unity in the church, employed the methods of the ecclesiastical statesman in a manner that showed the Holy Spirit, which is the abiding reality of religion, to be conspicuous by its absence. It is of the nature of organization that any system must exclude the elements not congenial to itself. We cannot hope to confine religion within any one kind of organization, even our own. It is within all churches and also outside of all. Thus the abiding lesson of a search for religious reality is a great tolerance, since mixed with all symbols and usages a thoughtful sympathy may not detect real religion. It is our Unitarian endeavor to preserve religion as free as may be from all alloy, especially from its basest alloy, ecclesiasticism.

The second address, by Rev. L. G. Wilson, secretary of the American Unitarian Association, was a vivid and interesting description of the recent great meetings in Boston of the International Council of Religious Liberals. The speaker dwelt upon the inclusiveness of the gathering and especially emphasized the breadth and catholicity of its utterances. The note of negation, of merely sectarian zeal, was entirely wanting. The Council was a sign to all the world that liberalism in religion had found the affirmative note. The influence of such an occasion upon the religious future, not only of America, but of the world, it would be hard to overestimate.

The Tuesday morning session was devoted to the usual reports from the churches, showing encouraging conditions throughout the state. Rev. Rett E. Olmstead, the state missionary sustained by the Western Conference and the Minnesota Conference, reported upon the missionary enterprises at Winona, New Ulm, Redwood Falls and Pipestone, Minn., and Brookings, S. D. In the two latter places regular monthly services are being held, with excellent promise and occasional visits are being made to other points.

A strong and stimulating address followed by Rev. Amandus Norman, Hanska, upon "What the Sunday-school Ought to Do." The permanence of the Hebrew race through centuries of oppression was ascribed to the fidelity of the parents in handing down their religious and moral heritage to their children. The parents' mission is to implant in the children their own best thoughts and feelings. Neither the American home nor the American Sunday-school is really awake to its great opportunity. Parents and teachers can do for the child what no one else can do. Very few parents enter into intimate, friendly talk with the children on the deepest things of their belief. Knowledge is of no use until it becomes strong habit. Our solution of the grave problems of American life waits upon the higher religious and moral discipline of coming generations.

At the close of the morning session a bountiful luncheon was served to the delegates and friends by the Woman's Club of the First Unitarian Church. The afternoon session opened with an earnest and suggestive address by Rev. Kerby S. Miller, of Duluth, upon "The Religion for which People Are Asking: Is It Unitarianism?" The speaker was persuaded that people are not asking loudly for Unitarianism in any theological or sectarian sense. The modern educated man is not disposed to take his life's ideals fully formed from the past. He wishes to shape them himself out of the material of an ever widening experience. People want to live, and thus to work out their philosophy of life. For Unitarianism as an attitude of progress and as an incentive to a high, pure, fearless type of life people are seeking. Society is developing toward that type because it promises to be a greater life than any in the past. Unitarianism means freedom, and the activities of life come out best under freedom. A good discussion followed, participated in by Rev. W. M. Backus, Mr. W. S. MacEwen, of St. Paul; Rev. R. W. Boynton, and Rev. B. A. Hills.

A paper of rare elevation of thought and beauty of expression was read by Rev. H. A. Sather, of Nazareth Church, Minneapolis, upon "How Can the Church Best Serve Society?" The church should be the servant, not the tyrant of society. The mission of Jesus was to the human soul. To build up the spiritual life of man is the church's task. It is the divine bread of life for which the people are longing. If the church will apply the highest means to serve society it must teach the younger generation to venerate the old book which we call the Bible. This we should use and apply with all the freedom which is ours in the spirit of Jesus. Rev. Emeline Harrington, of St. Paul, added a brief word to the effect that the great practical work of the church must consist in reconciling the conflicting forces and healing the wounds of the social order, by applying to modern life with knowledge, enthusiasm and devotion the moral principles involved in the stories of biblical characters and events.

The last address of the afternoon was a brief and inspiring statement of "The General Outlook," by the western secretary, Rev W. M. Backus, of Chicago. The two points upon which the speaker dwelt in opening were the great need of our cause for men and the fact that our name is hated. Our body has always been small and always will be because it breaks with tradition and seeks to advance the road. Our

independency is our bane, but also our blessing. We are pioneers and must suffer as such, but we have a precious treasure in Unitarianism and the methods of a loosely organized advance which we pursue are, on the whole, most likely to continue to succeed. The speaker closed by making the important suggestion of a closer and more effective coöperation of the Western Conference with the American Unitarian Association in our missionary work. This was further developed in addresses by Rev. R. W. Boynton and Rev. L. G. Wilson, and the Conference passed unanimously the following resolution:

"Resolved, That the Minnesota Unitarian Conference respectfully urges the Boards of Directors of the American Unitarian Association and of the Western Unitarian Conference to appoint a joint committee of counsel to consider the question of a closer organic union of the Conference and the Association."

The Conference voted to meet next year at Hanska, and elected the following officers: President, Hon. Ole Jorgenson, Hanska; vice president, Mrs. P. N. Gilham, Luverne; secretary, Rev. R. W. Boynton, St. Paul; treasurer, Miss Charlotte E. Clarke, St. Cloud.

A Conference committee to extend the work of the postoffice mission was chosen, consisting of Mrs. M. E. Partridge, Minneapolis; Mrs. R. W. Boynton, St. Paul, and Rev. Rett E. Olmstead, state missionary.

In the intermission preceding the evening session members of the Minneapolis church, acting as hosts, entertained the visitors at dinner at a nearby restaurant and a delightful social hour was enjoyed. The closing session was a platform meeting. Subject, "The Positive Side of Free Religion." The devotional service was conducted by Rev. L. G. Wilson and Rev. Marion D. Shutter, D. D., of the Church of the Redeemer, Minneapolis. The first speaker of the evening, Rev. E. S. Hodgin, discussed "Loyalty to Truth." This is the fundamental principle of all religious movements. The usual conception is of an absolute truth, fixed and eternal, to which man must adjust himself. Our idea of truth is that it is relative and partial, but in proportion as man is loyal to it his truth will grow. Leaning forward to the truth that is just beyond our grasp is life, life that is ever lived by faith. The final test of truth is inner illumination. Rev. H. B. Taylor, of St. Paul's Universalist Church, St. Paul, speaking on "The Cultivation of Character," expressed pleasure in standing on a Unitarian platform, where he felt among friends. There are laws of thought and life even in a free religion. Great principles have been arrived at in perfect freedom under laws that are favorable to the development of character. Character is the great word of free religion. The church is but a means; if not a school for character let it perish. Salvation is by transformation not by transportation. God is at least as good as the best of us. But love is severe. The free churches believe in retribution. Free religion does not intend to get on without Jesus of Nazareth. He is the friend of souls who helps in the lonely struggle of evil and good within the man. The solidarity of the race has become an appeal to the higher man not utilized before. Our spirits are touched to nobler issues by feeling their destiny bound up with the destiny of all other spirits.

"The Bettering of Society" was the phase of the general subject assigned to Rev. B. A. Hills, of Luverne. Society exists for the individual and not the individual for society. Society has come to think that something is the matter with it. Many diseases invite many remedies and no one remedy is sufficient for all. The people that need preaching the most hear it the least. No minister or reformer can lift the people higher than himself. There is no soul satisfaction in things. The great want in American society is to change the standard of life values. The kingdom of heaven is in the heart. We must banish enemies from the inner world and feel ourselves surrounded by friends and a friendly God. Unselfishness, if any single word can express it, is the remedy. The church ought to bring each individual into his true place in the human organism. The last address upon "The Inspiring of Human Life," by Rev. Manfred Liliefors, of St. Cloud, passed naturally from a humorous beginning to a serious and inspiring ending. What are the means of inspiration? Does Unitarianism inspire human life? Liberalism has ever been advancing toward the eternal realities. There are no such enthusiasms as those of liberal religion. Every movement for the betterment of man from the beginning has been a movement inspired by liberal principles. As to the various external means of forwarding our church life, we are better supplied than ever before. These are all good, but will not inspire human life. The reason for our relative failure is that being the most modern church we reflect most the peculiar conditions of modern life. The supreme need of the liberal church is an overpowering conviction. Are we not more convinced that orthodoxy is wrong than that we are in the right? Do we not feel that we have escaped something rather than that we have found something? Have we found the pearl of great price? Let us turn from the theory to the practice of Unitarianism, and test in actual life the worth of our principles, "Love to God and love to man."

R. W. BOYNTON, Secretary.

BOOK NOTES

From G. P. Putnam's Sons I am in receipt of the third volume in the Trilogy of Rome, "The Sinner," by Fogazzaro. The first of the three was entitled "The Patriot," and it contained elements that appealed to any manly spirit; the second was entitled "The Saint," and it was so full of Italian sentiment and asceticism that it had no appeal to the Protestant world. I cannot read this last volume with any pleasure whatever. It is unquestionably what should be called a powerful book—intense and earnest, but it does not belong in America.

From the same house I get a most delightful volume, by Myrtle Reed. Why did not somebody before now think to tell the love stories of some of the sweetest characters in English history. This book selects Swift, Pope, Johnson, Stearne, Cowper, Carlyle, Poe, Shelley and Keats. Each little story is illustrated in the most admirable manner, and the relation is as charming as the English language can make it, when used by the author of "Lavender and Old Lace," "A Spinner in the Sun," and "The Master's Violin."

From the same house I get a book by Robert A. Willmott, entitled "The Pleasures of Literature." The book is a good one. The author's name is not well known, but it will be better known from this tasty little book.

From the same house I receive "Janus in Modern Life," by W. M. Flinders Petrie. There is a lot of stuff in this book, and I have not had time to carefully digest it. My opinion is that it is well worth a few hours of careful study. I mean to give it such, and then will report in UNITY. E. P. POWELL.

A Moonlight Walk

Do you remember, dearest,
That perfect night in June,
And the silver flood that bathed us
Beneath the full-orbed moon?
Gay was the robin's warble!
Electric was the air;
Like a burnished shield was gleaming
The still bay's bosom fair.

Far off, the dim, weird mountains
Like watchful sentries stood;
Nearby the friendly pine-trees
Made fragrant all the wood;
And the joyous thrush was singing
As if she knew God meant
Her artless chant to serve as
A lyric sacrament.

Exhausted Day was turning
To the sleep where all cares cease;
The zephyrs scarcely whispered;
'Twas a rhapsody of peace!
O calm, unblemished beauty,
What message dost thou bring?
What but that primal love-song
That all the worlds do sing?

Ah, Nature, thou art lovely,
But lovelier still is love;
And when fond eyes together gaze
'Tis bliss all bliss above.
From heart to heart the current
Intenser flows and burns;
For grace and joy are doubled
Where true affection yearns.

JAMES T. BIXBY.

THE BOOK TABLE

Pragmatism*

To the amateur in philosophic speculation it is always astonishing how little of a fundamental character has been accomplished by the systematic study of philosophy. In the special sciences there has always been a more or less continuous development along certain broad lines, each discovery leading to a new problem and each problem to a fresh solution. It is in this way that we have obtained a fairly coherent body of principles in physics, chemistry, astronomy and other natural sciences. But the very purpose, definition and method of philosophy seems always to be in controversy. Perhaps this is as it should be. Perhaps the very nature of philosophy precludes it from any continuous or coherent development. If by philosophy we mean a final knowledge or explanation of the universe we are apparently confronted at the outset with the problem of our own presence in the universe. Man is an item in the system he is trying to explain. Is there any final explanation possible? What we intellectually crave is a system of absolute truth, a system that is independent of ourselves, and yet will include ourselves. Man in the presence of nature seems an insignificant atom and yet he does the thinking. He is the constructor of the philosophic system. So we are met at the threshold with a sort of paradox. Shall we begin with man, with thought, or shall we begin with the seemingly boundless universe outside of man?

Pragmatism is a method or system of philosophy in which we not only begin with man but end with him. It is the most entirely humanistic point of view that has ever been attempted. It denies that there is any system of absolute truth independent of ourselves. Truth is merely what is, humanly speaking, profitable to us. It must be fruitful in some definite way for human life. Ultimate questions which have no human significance, or have no bearing upon our destiny, may, under the rules of philosophic pragmatism, be dismissed from consideration. The discussions of the schoolmen in the tenth century were attempts at pure intellectualism, so to speak, at a system that would be true whether we existed or not. Pragmatism does away with all this and boldly states that all philosophy in the broad sense must be of practical import. The natural sciences are not, as is commonly supposed, a series of truths imposed upon us by virtue of their reality, but rather a series of results useful to us under the conditions of evidence which we ourselves impose.

Professor James as a pioneer expounder of pragmatism in a series of lectures now published in book form gives us a brilliant and lucid account of his theory, or faith, whichever word is more appropriate. He shows how pragmatism is a place of retreat from absolutist systems of philosophy on the one hand and empirical criticism on the other. Any system, according to the pragmatist, is merely a scaffolding useful for a time, but in the end will have to come down if it cannot be shown to have some cash value for human life. In essence, therefore, we can never have an absolute, finished system of philosophy, according to the pragmatist. An absolute system may be useful to certain types of minds, but it must be accepted rather as an act of faith than a rationally worked out process. The evidences for each system must finally be determined by its value upon human life.

*Pragmatism. A New Name for Some Old Ways of Thinking. William James. New York. Longmans, Green & Co., 1907, pp. xiii, 309.

"All experience is an arch where thro'
Gleams that untraveled world whose margin fades
Forever and forever when I move."

Probably this view of philosophy will strike a good many theorists as quite beyond the pale of rationality. To the scientific mind the laws of science, as far as evidence is "in," seem absolutely true. It is doubtful whether the astronomer, the physicist, or the chemist ever dreams of any incoherence in the world as he studies it. To each of them it is a unified world—the identical reality, the same matter, or energy, or law, whatever we may elect to call it. To say that the world may be a mere juxta-position of parts, each of which may be studied separately from some human angle, is to undermine the whole structure of science. The world which we scientifically are trying to discover is a real unity, each part cohering with each other part, and the whole system marked by a uniform law or process. A world made up of distinct parts, a plural world, is to the rigidly scientific mind a *reductio ad absurdum*. Yet Professor James shows very conclusively that this unified world is not proven and therefore he assumes that we may be living in a plural world—"like separate cakes of ice on an infinite sea."

Professor James makes a most winning, subtle, fascinating defense of pragmatism. The whole presentation is replete with spiritual vitality, with a sense of moral adventure and a lyrical love of truth. But sometimes it seems as though he attempted to prove too much. If pragmatism is true, something is in opposition to it, and not true. What is that something? Is it not every system of philosophy that aims at completeness and absolutism? Is pragmatism not a denial of any final system of philosophy and an affirmation of the open door method, of unfenced fields, of separate, possibly inconsistent interests of the mind? Professor James would say "Not necessarily so." We would say "Quite necessarily so." It will be charged against pragmatism that it does not accept the defects of its qualities. Merely to call pragmatism a corridor into which every other philosophic door may open is to give it hardly any definite standing. In the great drama of philosophic systems it will hardly care to act the part of Polonius and confess to the shape of a camel, a weasel, or a whale in turn—just to suit the pushing theorist. The real function of philosophy is to reconcile the fundamental interests of life itself. This is a large order, but philosophy agrees or hopes to fill it, if only it has the proper extension of credit. Pragmatism proposes to do it by the dose method.

That philosophic pragmatism is a part of a larger intellectual movement of the present day no one who notices the trend of the times will deny. In all the humanistic studies, history, economics, sociology, criticism, literature, the same general tendency is seen. It is the substitution of the detailed, scrupulous, inductive method for the large, impersonal, objective method of the eighteenth and earlier nineteenth century. To many this substitution will seem a mere abandonment of ancient generous ideals and of noble conceptions of life. But the leaven is at work and will go on. The new method will have its day of trial, and if it proves fruitful of results it will take its place permanently in the history of the human mind. Maybe it is necessary for us to drop the grand and aristocratic ideals for lowly and democratic conceptions. The latter, though humble, have greater working power. They are operative all the time and in the ancient fable the slow but persevering tortoise outstripped in the end the speedy but spasmodic hare.

Boston, Mass. GARRETT DROPPERS.

Books for the Home

We have received from the publishers a set of six volumes comprising "The Home Medical Library,"* which clearly belong to a different class from the host of Medical Advisers that flood the market and only too often delude the purchaser into being "his own physician" to the misfortune or actual catastrophe of his, or more likely "her" family. In this day of prolific advertising and newspaper wisdom as to health and disease, or the short pathway to vigor and longevity by the use of a certain corncob coffee and salvation cereal, it is surely worth while to have at hand the unprejudiced testimony of reputable physicians as to the accepted laws of health and disease in the ordinary experiences of life.

In these volumes, edited by a former professor of Therapeutics in Harvard University, with the assistance and contributions of more than a score of physicians—many of them very eminent authorities—are found extended discussions of the simpler diseases and accidents of life, with "first aids" to the suffering and safe advice "until a physician can be secured." There is no attempt to minimize the importance of the family physician but rather a revelation of the danger of quacks and nostrums, as in the discussion of patent medicines and fake advertising. The treatises on Food Adulteration and The Care of Food, as well as those on Pure Water Supply, Sanitation, and Indoor Exercise—all by acknowledged experts—are distinctly worth while for every family. The last volume includes an exceedingly interesting and valuable discussion on camping in the wilds—worth the price of the book to any one willing to taste its joys, but is mostly given up to "Nervousness," the rest cure, etc., by Dr. S. Weir Mitchell.

The price of twelve dollars for this set of books is, of course, absurdly high, but the publishers are selling them in connection with a subscription to the *Review of Reviews* on very advantageous terms. C. A. U.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

N. Y. Traction Muddle.

Chicago is not alone in her traction affliction. New York has recently developed one of a most startling character. Mr. A. N. Brady's charge made before the Public Service Commission that certain men who compose the well known "Elkins-Widener syndicate" have shared in the loot squeezed from the Metropolitan Securities Co. has caused a sensation in Gotham. The men whose reputations are at stake have been in the public eye for years and have been engaged in promoting and operating huge street railway systems. If Mr. Brady's charge is substantiated the future of these men looks black; while the friends of the dead, whose estates are involved, will rue the irony of fate that permits posthumous disclosures of infamy.

Telegraph Strike.

When President Small of the telegraphers' union declared last Saturday that the time had come to end the strike and urged the locals to vote on the question of surrender, it was a fair surmise for the general reader to make that the two months' old strike was practically over. The press dispatches certainly took this view. But Monday's reports show a strong inclination on the part of the strikers to repudiate Small and to continue the strike. In fact the mass-meetings of operators in both New York and Chicago were jeering mobs demanding Small's resignation and more fight. Without public sympathy, which has been withheld because the strikers' cause has not been altogether justifiable, it is hard to see how the operators can expect to reap any substantial benefit from the strike. The companies are doing business as best they can and saying nothing.

Parcels Post.

Postmaster General Meyer is inaugurating a personally conducted campaign of education in behalf of his scheme for establishing a parcels post system as an adjunct to the Postoffice Department. He has discussed the project in New England and is expected to come West later. Previous recommendations by Mr. Meyer's predecessors regarding the enlarging of the scope of the Postal system to include larger packages at cheaper rates have fallen on Congress' deaf ear. Mr. Meyer evidently believes in the efficacy of an educated public opinion as a means toward Congressional action. The people will weigh the pros and cons and if they want a parcels post and postal savings banks will have them, the express companies to the contrary notwithstanding.

Chicago "It" in Baseball.

More than local interest attached to the conflict last week between the Chicago National League champion team and the Detroit American League champion team for World's Championship honors. This post-season series of games between the two leading teams of the two major leagues is the cream of baseball, an epitome of the highest art, skill and complicated science found in our national game today. The series began in Chicago on Tuesday of last week. After the opening game, which was a tie, Chicago was fortunate enough to win four straight games from Detroit, two of them being played in Chicago and two in Detroit. The "Cubs" are now world champions, a title that carries with it not only glory, but a substantial emolument for both club and individual players.

The Harper Memorial Library.

Fresh impetus was given last week to the movement to erect a memorial library at the University of Chicago in honor of the late President Harper, by Mr. Rockefeller's offer to donate three dollars for every one raised by the university authorities. Mr. Rockefeller limits his gift to $600,000. The university trustees already have on hand the nucleus of a library fund that was raised shortly after President Harper's death. From now on their efforts will be directed towards a systematic attempt to raise from alumni, friends and students of the university the $200,000 necessary to secure Mr. Rockefeller's conditional gift. Originally it was planned to erect a memorial to cost a million and a quarter of dollars, but the plans are being changed, and a library to cost about half that amount will probably be the result. The libraries of the university ought to be centralized. At present they are scattered. It is universally agreed in University circles that nothing better in the way of a lasting memorial and testimonial to Dr. Harper can be erected than a large central library building. Furthermore it is the university's crying need.

Economic Signs.

The optimistic economist sees in the recent sharp decline of stocks and bonds, the amazing disclosures of high official dishonesty, the spirit of fairness shown by the heads of great railway systems and their appeals to the people for constructive policies in the matter of government regulation,—a tendency towards that industrial readjustment which the idealist has long felt to be a national necessity, and which we are constrained to believe is one of the working ideals of the present administration.

The Cunarder Supreme.

The Lusitania is now mistress of the seas. On her last westward trip she broke all records. She is a "four day boat," her actual running time between the commonly recognized nautical limits, Daunt's Rock and Sandy Hook lightship, being about four days and twenty hours. The surpremacy of the sea again belongs to Brittania.

The Austrian Emperor.

The condition of Emperor Francis Joseph does not improve. That he has about served his day and generation is apparent from his sickroom bulletins. With the passing of a monarch there is bound to be as a rule more or less political unrest. In this instance the relation between Austria and Hungary is the point at issue. From Germany emanate what purport to be official opinions to the effect that should Emperor Francis Joseph soon die, as seems likely, the transfer of the crown to the heir apparent, Archduke Francis Ferdinand, would be made without disturbing the dual monarchy or precipitating a conflict between Hungary and the new royal incumbent. Germany is certainly always well posted as to her political neighbors. It is said that Francis Ferdinand has been well trained in matters pertaining to his empire and especially in affairs that concern Hungary. The Hungarian leaders have found that they can work with him, and he seems to be *persona grata* generally. But the venerable Francis Joseph will be missed as a world figure. He has loomed up large for more than a generation.

P. S. W.

* *The Home Medical Library*, by Kenelm Winslow, B.A.S., M.D., with the coöperation of many assistants. Six volumes, cloth and half leather, 12mo. circ., 260 pp.; each, $12. The Review of Reviews Company, New York.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Chicago Institute of Social Science

In our advertising columns will be found an announcement of the new course of lectures prepared by the directors of the Institute of Social Science, which offers special opportunities to all who are interested in social or philanthropic and humanitarian work in the city. The addition of Miss Julia C. Lathrop as co-director with Dr. Graham Taylor will still further strengthen the admirable school of social science which Professor Taylor organized two years ago. This course of lectures with the opportunities for the study of social conditions and the needs and demands of the dependent in the city, cannot be too highly commended to those who are disposed to contribute to that most difficult as well as important field of Christian service. The child-helping agencies under the leadership of Dr. Hart and the humanitarian work now being carried on under the inspection and inspiration of Miss Lathrop and Mr. Ball and others, not only furnish opportunities for scientific study and research but furnish the inspiration and power for thoroughgoing and effective ministry along these most fundamental and important lines of social redemption.

That the importance and great value of this Institute and the courses it provides will be appreciated is indicated by the fact that a total registration of ninety students has already been recorded, and that the quality of these students is as significant as the number in attendance. About one-fifth of them are from the Episcopal and Congregational Seminaries of Chicago, one-third are students from the Kindergarten Training Schools, and the largest number of all is from the Young Women's Christian Association School, all of whose students are registered in more or less of the institute courses. In addition to these there are quite a number who take the full ten courses provided, giving their entire time to this college of social and philanthropic science under the leadership of experts in these particular lines. Among the topics for special investigation we learn that the Juvenile Court, for which the first building in America has recently been erected near the Hull House in Chicago, and the Probationary work instituted in this agency are included. This week Dr. Cabot, of Harvard Medical School, is one of the special lecturers which are to be secured during the year. For the ten full courses, of thirty lectures each, the total charge is only $50, and for single courses the registration fee is proportionately moderate. Dr. Taylor can be reached at Chicago Commons and will gladly furnish further particulars to any who are interested. C. A. O.

Students of the problems of government ownership will find a wealth of information in Prof. Hugo R. Meyer's new book, "Public Ownership and the Telephone in Great Britain." This is a complete history of the telephone policy of Great Britain, and a discussion of the part taken by the government in its administration. Professor Meyer is known among economists as one of the strongest opponents of public ownership, and, though his book will unquestionably arouse opposition, all students will be indebted to him for his full statement of the facts connected with this interesting subject.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—Duty is a better guide than stars or statutes.

MON.—Truth is the quest of the human soul; only so much of it is discovered as is incarnated.

TUES.—Culture is never the result primarily of outward resources, but of inward energy.

WED.—In the meanest soul there is the effulgence of God, as the radiance of heaven is in the farthest star and the heat of the sun in the pebble under our feet.

THURS.—The little sandpiper runs across the sandy beach, and the waterfowl wings its solitary way through the blue above for you and for me, as for Celia Thaxter and for William Cullen Bryant; and they may teach us, as them, lessons of trust, lessons of hope, lessons of high empire, of bold adventure, of tireless quest.

FRI.—The tints of the rose call for virtue in the maiden, the stalwartness of the pine demands its counterpart in the integrity of the boy. As the meadow yields grass, so society should yield grace.

SAT.—Keep the corns off your toes and jealousy out of your heart.

—*Jenkin Lloyd Jones, in the forthcoming volume, "Love and Loyalty."*

If He Were President

He does not care for common things,
Like doing simple chores,
But how his fancy takes on wings
And with what ease it soars
As he sits by the kitchen stove,
When daylight is near spent,
And tells how things would start to move
If he were President.

The barn needs shingling, since it leaks
With every shower of rain,
For axle grease the wagon squeaks,
And tons of hay have lain
Through half a dozen showers or so
The while his dreams are bent
On how the Trusts would have to go
If he were President.

His fences from neglect are down,
The cows are in his corn—
He saw them, with an angry frown,
A week from yestermorn—
And yet to making some repair
No useful aid he's lent;
He's thinking how the rogues would fare
If he were President.

He started out to milk the cow
A half an hour ago,
And met a neighbor with his plow,
So sat right down to show
How evil are the times and what
This vice of grafting meant
And what would be and what would not be
If he were President.

The pump is out of order quite,
And will but wheeze and squeak,
And so his willing wife at night
Bears water from the creek,
Because he must have time to think
Not how to pay the rent,
But how he'd make the neighbors blink
If he were President.

And you, my friend, does your barn leak,
Your fences need repair?
Does your pump never wheeze and squeak
From lack of little care?
Or do you sometimes shirk your chores,
And is your fancy bent
On healing economic sores
With you as President.

—*T. W. Foley.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Boston Congress Notes

THE INTERNATIONAL COUNCIL IN SESSION.—On Tuesday the formal sessions of the Internal Congress began in the radiant sunshine of a warm September day, and again Tremont Temple was not large enough to contain all who thronged to the opening session. The scene from any point of view was an inspiring one. The *Boston Weekly Transcript* thus described it:

"On the platform of Tremont Temple Tuesday morning there gathered one of the most remarkable groups of men ever assembled in this city, or perhaps in this country. To the dignified decorations in place for the National Conference of Unitarians were added the names of a silent band of heroes, pioneers of pure religion and perfect liberty, whose teachings have carried light and joy to many places once dark with a dismal theology. Above the center of the platform, in letters of gold as fitting their shining lives, were the names of Channing and Martineau. At the opposite end of the auditorium were those of Parker and Reville, while along the balconies were to be seen those of preachers, poets, statesmen and scholars, from Servetus, Fox, Penn to Emerson and Mozoomdar, with three revered women, among the noblest of their sex—Julia Ward Howe, Louisa M. Alcott, and Dorothea Dix.

"When Rev. Samuel A. Eliot, D. D., president of the American Unitarian Association, entered the hall, he was followed by some of the leading scholars of Europe. They included Professor Bonet-Maury, Professor Jean Réville, Professor Otto Pfleiderer, Professor Meyboom, Professor Montet, Professor Max Fischer, Rev. V. D. Davis of London, Hon. Fred Maddison, M. P., Rev. P. H. Huegenholtz, Rev. Tony André, D. D., Rev. C. J. Street, M. A., LL.D., Professor H. Y. Groenewegen of Leyden, Rev. N. Jozan of Hungary and others.

"Just before noon Mrs. Julia Ward Howe entered and was given a most enthusiastic greeting by the enormous audience, which remained standing until she had bowed her acknowledgments and taken her seat on the left of the platform."

This first, as likewise each subsequent session of the Congress, was opened by a brief devotional exercise consisting of the reading of a passage of Scripture and the singing of a hymn. This was followed by the President's address. Again I quote from the Transcript:

"'Brethren of the Liberal Faith,' said Dr. Eliot in closing, 'our greeting is no empty form, no merely personal word, no conventional welcome. It is full of proud and happy memories, of bright hopes, of inspiring challenge to new courage and loyalty. Search the careers of the men whose names are inscribed on these walls and you will find that they were animated by the ideals to which this gathering is pledged. These names materialize themselves into the forms of the prophet and poets, the scholars, statesmen and seers we have loved to honor and obey. These were men who refused to believe that God has exhausted his creative energies; men who gave themselves not to any material end or transient object, but to quickening the primal influences by which character is moulded and truth perfected and life made more abundant; men who deserted no righteous cause because it was unpopular; men whose chosen way was freedom, whose end was righteousness, brotherhood and truth. These were men who dared after the way called heresy to worship the God of their fathers; men who followed the truth that made them free, who cherished the love of God and man that is the fulfilling of the law; men who mightily believed and wrought that the unity of the spirit, which is the bond of peace, might be made real on earth.

"These co-pioneers of pure religion and perfect liberty greet you to-day—in the words of the elder-prophets that still ring down the ages—'Arise, shine, for your light is come, and the glory of the Lord has risen upon you.'"

In introducing Secretary Wendte, Dr. Eliot spoke warmly of his unfailing optimism, his fertility of ideas and resources, and of his abounding patience and energy which never shirked the large amount of drudgery necessary to carry out these ideas. Of all these this meaning is the outcome. A well-deserved burst of applause was the reply to this introduction, after which Mr. Wendte read his report.

Concerning the make-up of the present Congress, Mr. Wendte said:

"At our Congress to-day are assembled the representatives of four of the great world religions, namely—Judaism, Christianity, the Theism of India, and Mohammedanism. Men and women of sixty religious associations other than single churches, have sent us official delegates. If we were to take into consideration the church affiliations of the 106 honorary vice-presidents who have cordially permitted us to affix their names to the invitation to this Congress, our exhibit of sympathizers and friends would be still larger. Fifteen hundred and more persons have enrolled themselves as members of the Boston Congress. Of these approximately 240 belong to foreign, mostly European, countries. Delegates from Great Britain in attendance on the Congress number more than 150, while the religious liberals of Austria, Denmark, France, Germany, Holland, Italy, Sweden and Switzerland, as well as Australia, New Zealand, India and Japan, are also, and for the most part officially, represented."

Apropos of these delegates and these vice-presidents, by the way, "Listener" in the *Transcript* expressed himself as follows:

"These international gatherings are among the most remarkable of modern inventions in the old-fashioned days of carefully inculcated national hates and suspicions, with war the proud pursuit of the most influential classes of society, and international irritation the recourse of the statesmen in both domestic and foreign politics, with their frank policy of robbing or crippling your neighbor and also of keeping down the peaceable rising masses at home by killing them off in wars—such a thing was manifestly impossible. Now that we are sobered by the military possibilities in Asia, notwithstanding the 'Ancient Wisdom' of the Eastern civilization for centuries placed the soldier class below even the mercantile in caste as so many hireling butchers, we make a special kow-tow to the spokesmen of those old lands and of their religions, who are among the delegates to the International Congress of Religious Liberals. What an immensely broad and deep designation! Was ever anything equal to it conceived before? Have you seen the list of 'honorary vice-presidents? Such a shining host of Orthodox, Universalist, Agnostic, Free Religious, Free Thought, New Thought, Hebrew, Hindu and Japanese—as have there been collected by way of an array of notables have probably never been induced to put down their names together before. There is just one thing in common among them, that is, that like the names in Life's 'Society News,' they appear on everything. The names are those, that is to say, that stand for all good causes all over the land and so must appear over and over again wherever any 'movement' crystallizes, and a good plain cause that all good men can commend puts forth its claim upon the public."

But to return to our program, the rest of the morning session and the early afternoon one were devoted to presentations of religious conditions in various countries. As usual, Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, spoke for Great Britain, yet his paper on the Unitarian movement in England was quite different from his presentment at Geneva and no less interesting. Dr. Max Fischer, of Berlin, brought the greetings of the German *Protestanten Verein* and

its invitation to hold the next Congress in Germany. His address, delivered in German, was a history of this organization of German liberals. He was followed by Prof. Jean Réville, speaking in English, on the religious situation in France, Prof. Réville dealt entirely with the Catholic phase of the subject, leaving the present status of the French protestant churches to be dealt with by Prof. Bonet-Maury at a later date. His address was a very clarifying one and it was particularly interesting during this and some of the later addresses dealing with Roman Catholicism, to watch the fine face of the Abbé Houtin, one of the most sympathetic figures at the Congress.

The general afternoon session lasted but an hour and a half and proved too short for all the addresses on the program, as the first speaker particularly far exceeded his time. This was Dr. Martin Rade of the University of Marburg. Dr. Rade seemed to think that the peculiar history and character of the German Protestant church made any attempt at international co-operation, for the present at least, inadvisable. For a clear understanding of his position a careful reading of his paper will be necessary. He was followed by Mr. Theo. Berg of Copenhagen, on the outlook in Denmark and Norway. Unfortunately Mr. Berg's voice was of poor carrying quality, so that though he spoke in English, it was quite impossible to get any connected idea of his discourse, though it will doubtless prove of interest when read. The official report of the Congress proceedings is announced for the first of December and copies may be ordered at any time through the Secretary.

This closed the general sessions of Tuesday. Of the departmental meetings on Tuesday and Wednesday afternoons, I shall speak later. M. E. H.

Literary Notes

The Macmillan Company is publishing this week the following new books: "Another Book of Verse for Children," by Mr. E. V. Lucas; "Florence, and the Cities of Northern Tuscany, with Genoa," by Mr. Edward Hutton; "An Artist's Reminiscences," by Walter Crane; "Character and Comedy," by Mr. E. V. Lucas; "Nursing Technique: A Primary Text-Book for First-Year Pupil Nurses," by Miss Isabel McIsaac; "Economics for High Schools," by Professor Frank W. Blackmar; "Pupil Self-Government," by Mr. Bernard Cronson; "New Arithmetic" (two books), by Mr. J. W. Hopkins and Mr. P. H. Underwood; "The Differential and Integral Calculus," by Professor William F. Osgood; and "Immunochemistry," by Professor Svante Arrhenius.

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COURSE III.

Dependency and Relief.

Prof. Henderson, Mr. Kingsley, Mr. Bicknell and Mr. Johnson; Tuesday at 3 p. m.; October 1-May 19.

COURSE IV.

Childhelping Agencies; Dr. Hart, Mr. Johnson and leaders in Children's Club Work; Wednesdays, 3 p. m.; October 2-May 19.

COURSE V.

Juvenile Delinquency.

Mr. Thurston; Wednesdays, 4:15 p. m.; October 4-May 19.

COURSE VI.

The Humanitarian Work of a City; Miss Lathrop, Mr. Ball, Mr. Burns, Mr. Johnson; Thursdays and Fridays, 4:15 p. m.; February 6-May 19.

COURSE VII.

Social Aspects of Industrial Organization and Efficiency; Prof. Taylor, Miss Breckenridge, Miss Hirschler and Mr. Burns; Mondays and Tuesdays, 4:15 p. m.; February 3-May 19.

SPECIAL LECTURES.

Single or brief series of lectures on topics of special interest will be occasionally announced throughout the year. They will be offered without charge to all registered students and will be open to the public at rates to be specified in the announcement of the course.

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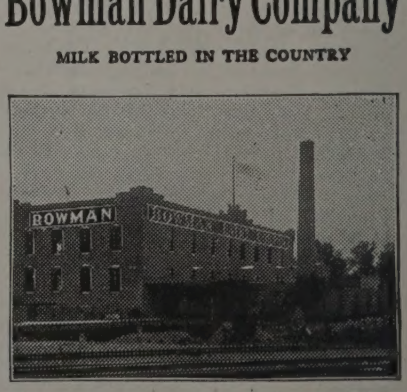

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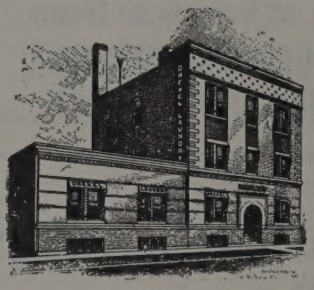

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